2: Jochelson E-5 (1884-1902) 1933 Yakut

When a man is ill or unfortunate, it is necessary for him to seek someone who will find the cause and who will either cure him or release him from his misfortune. Such people are known under various names: *alhacci*, conjuror; *mānāric*, hysterical; *körbūöccū*, prophet; *icān*, sorcerer; *oyūn*, shaman; *udahan*, woman-shaman.

Their ideas as to the creation of the world have not been affected by contact with Christianity. In their religious constructions, the Yakut start from what exists and, in their own way, explain the changes in the order of things which existed from the beginning. The very conception of creation, expressed in the word *ai*, is very close to the notion of arrangement or transformation. *Ajÿsyt*, the goddess of lying-in, is called creative generator, but this means only that she brings the child's soul, is present, and assists while in child-bed.

Although parents are responsible for a child while it is growing, it may itself be punished for disrespect towards the spirits. When he has reached maturity, marries, and establishes his own household, he selects a place to build a house, but it has its owner-spirit from whom it is necessary to obtain permission to proceed. When the house, stall, and shelter for cattle are ready, each of these buildings, as well as the new fireplace, has its own "owners" with whom it is important to enter into good relations. To procure food and clothing for the family it is necessary to hunt in the woods and to fish in the lakes, but forests and waters have their own owners, without whose permission one cannot use the utilities they supervise. That the family may have adequate provision, the cattle must propagate, and for this, corresponding spirits must be propitiated. For the cattle, one needs to store hay, but grass grows in places belonging to particular owners. While traveling, a man passes the possessions of different owners, who must be conciliated with gifts or appropriate prayers. Thus, we see a well organized system in the relations of man to the circle of spirits. However, a closer investigation shows the system to consist of heterogeneous elements. To give some examples:—

A man-shaman is called *oyūn* and a woman-shaman, *udahan*. Both play an important rôle in Yakut beliefs. While *oyūn* is a Turkic word, *udahan* is adopted from the Mongolian language. Why? Why also is a woman-shaman regarded as more powerful than a man shaman? Why may *oyūn* enter into the formation of compound words (for instance, *mas oyūn*, a wooden shaman, is called the humming top) while *udahan* may not be so used? Why may *oyūn* and not *udahan* be part of words designating inanimate objects?

15: Popov --264 E-3 (no date) 1933 Yakut
772.

"The country of Ajii is described in Yakut folklore in the following terms: 'There is no winter, but summer always; such is this country. There are no nights but always bright day, such is this country. The sun does not set; the moon does not disappear; the birds do not fly away. The lakes are of milk, instead of mud there is cream cheese the dark depths are of oil with buttermilk; the forest lakes are of butter, the mountains of intestinal fat, the rocks of abdominal fat, the shave grass grows as tall as the head of a hero's horse, the green sedge grows up to its mane, the mountain sedge up to his knees. The poplars are like silver rods, the willows like twisted silver...' Yastremsky, p. 56. With this is contrasted the lower world, the country of eternal cold; the home of the evil stuttering deities: 'the country of the partly covered sun and partly covered moon. It is the country of crooked trees with large cones growing upside-down, the size of the belly of a lying cow. It is covered by low, needle-like iron grass. It is the country where the frogs are as large as a well-fed mare and the water-bugs like large bulls, the country where wasps are the size of a young four year old bull.'" Yastremsky, p. 65. (Tr.)

27: Coxwell--289 B-3 (no date) 1925 Yakut
116, 171, 539, 772

"The wedding sports at the end of the story [RCH: see category 539, pp. 262-269; for other Yakut tales mentioned see category 539, pp. 281-285] are remarkable. They were attended by ancestral dwellers from the upper regions, the air, and by ancestral dwellers from the regions below ground. But such details are less astonishing if viewed in the light of the Yakut story, 'Black Hawk.' There shamans are sent from heaven, and a super-natural hero descends from heaven with ninety demon heroes. So again in 'Dyoudus' there is close communication with heaven. Shamans come from heaven in the Yukaghir, 'The Shaman.' In the Chukchi, 'A Folk-Tale,' there is an allusion to a higher people living in a small, dark, separate country."

27: Coxwell--292-293 B-3 (no date) 1925 Yakut-1-2
116, 171, 539, 772

"Accessibility of the upper regions, or heaven, is common to Chukchi, the Ostyak, the Samoyede and the Lappish tales. But if we may judge from the present story, [RCH: see category 539, pp. 274-80] the Yakuts make a special feature of a middle region between earth and heaven, where climatic conditions are perfect and life is a perpetual delight. In 'The Little Old Woman' ancestral spirits from an upper region attended wedding festivities on earth.

The raven, who dwelt in heaven, as related in the Yakut story 'Dyoudus', agreed to send his son and daughter from heaven that they might form alliances with Dyoudus' daughter and son. The pair travelled by the aid of raven horses, a mode of conveyance mentioned in the Russian, 'Tale of a Goat.' In the Russian story, 'Golden Mountain,' ravens carry the carcase of a horse and a man inside it to the summit of a mountain, but in the Bashkir version the task is performed by an eagle.

Such a legend as the 'Story of the Mighty Hero Keese-Sanyach and his Son' is an instance of the heroic tales whose cult is shared by the Altaians, the Kirghiz and others. It is true that side by side with this story there can exist such a tale as 'Dyoudus,' which contains coarse and barbarous details. Similarly, the Chukchis have poetical, though irrational, tales at the same time as they possess certain stories necessarily excluded from this book The mind of the Siberian barbarian appears full of contradictions to those who have advanced beyond him. Meanwhile, the Yakuts can call a maiden 'Tender

as Milk,' and the Ostyaks can name a hero, 'Active and Restless as an Aspen-leaf,' an Esthonian hero (who had once mated with a chicken) can be summoned to desist from re-[293]moving a stone by flowers, bushes, trees and birds; and a Chukchi can liken tears to gently falling rain."